Rough Field Notes - Misc

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door & beat it back to below; she had not told her husband. He thought it over for 2 or 3 days, decided to go down again. Did so & hid in same place, heard different songs, & found they were teaching songs at him. He thought it over, decided there was nothing to do. He went back above. His friends came to console him, get him drunk, & then he told them the whole story, & taught them the songs he had heard below, both before & after. The men were just showing Joshua the songs when boat whistled & Joshua left.

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(1) A relative of Joshua's (Mutana) had same dance as Joshua, but not perfect. The dance was derived from some (2) ancestor, & thus spread to the two relatives. Another man at Kinsquit had same dance, but derived from different ancestors (asquila).

Joshua's ancestor got his (askwila) power in dream, then saw pigeon in woods, all sing. The vision showed him this dance. After he gets power, he tells (nowodjono). The vision tells him its name, & henceforth ~~the~~ dance name will be mine. Joshua ancestor's ~~vision~~ vision's name was (omkeins)

(2) No, from someone else.

(3) Pottes derived his power from M's family, Pottes's F was relative of Joshua. Name descends from someone who was (Hadjila), but power does not descend.

(4) (Mutana) had obtained (hlgwola) himself by dreams etc, hence he had power to suck out flesh with lips, he used to use teeth. He could not help using, of power. Dance came from ancestor, power from self.

~~was~~ (1) Mu tana was son of Potles (2) in Rivers Inlet. He, Potles, Potles is father, and his hamatsa name
wives left Rivers Inlet to go to Kitlope for oulachon grease, the custom
of all tribes for the stuff. This was May. (Chibesa) & some of his people
were also at Kitlope for grease. They were playing game with rubbed clean
crab-apple sticks, name of game = 'who' sa'ig. (Chibesa), (mother Mutana) got into
argument over game, latter got best of it, which resulted in mind of
(Chibesa). This game is spread all over coast. ~~Argument got to blows and~~
~~Mutana again came out first~~. (Mutana) under (Hamatsa) law not to fight for
4 years, so made acts of blows etc. (Kasent) often cannot fight for 1 year.
After the Kitkatla boy was told there would be trouble, he had dared to
contradict a big man. Next day the Rivers Inlet people loaded canoes &
went home; of row with high-tone Kitkatlas. Kitkatlas stayed a little
longer, then went ~~to~~ home. Then soon after Chibesa's nephew died, at-
tributed to power of (Mutana). ~~&~~ (Chibesa) swore revenge. Nothing happened
for years, ~~and~~ Rivers Inlet people approaching Kitkatlas. One year a party
of Kitkatlas was hunting sea-lions on W. coast of Vancouver Island. About
same time a canoe left Rivers Inlet, captained by a Kwicutly man,
husband of a Rivers Inlet woman. In canoe were ~~five~~ 9 Bella Coolas of
several Rivers Inlets, & 2 young women relatives of (Mutana). Fog arose and in

spite of sea-faring skill of the Kwawiltas) they were far beyond Virgin Rocks (Vertigueho 325) when fog cleared. Headed back to the island aim. They found a party of Kitkatlas in possession, they usually stayed all summer till Oct, it was now July. The Kitkatlas pretended to be friendly, dusk them tents, and a feed. Kitkatlas with them told them to be polly. Kitkatlas started game of target shooting, really to exhaust ammunition. One man, a cousin, kept 2 shells, half suspecting trouble. That night they gambled, passing bones. The priest, who knew of plan, urged Kitkatlas to peace, but was told he would be killed if he interfered. Afterwards all went into tents except (Charlie) who slept in bow of canoe. At dawn the Kitkatlas knocked tents down, & struck struggler on head with axes. Earlier when agreeing to be friends they had stacked guns, except (doubles). When row started he used his gun & killed 2 Kitkatlas, then Kitkatlas grabbed guns & peppered Charlie with buck-shot & killed him. They dug big hole in beach, chucked all corpses into it & rolled huge log over it. (priest wrote it English but sometimes uncle) Meanwhile Rivers Inlet people began to get worried at long absence, but a traveller who came then said O.K. Then hoted saw smoke on island. At length a search-party in canoe set out from Rivers Inlet. With search-party went Charley Brown, a Stick married to Rivers Inlet g, very smart in woods. They found canoe hauled up clear on beach (Brown

(1) 326 In old days Rivers Inlet people would have retaliated themselves, in old days an expedition was sent jointly by Bella Coola, Kwakiutl, & Tallio. The business of 3rd tribe only for mistake in dance ritual.

told others to stand off till he had examined canoe. The Kitkattas had smoothed over holes of buck-shot with pounded stone, Brown found this & knew that no Rivers Inlet people had buck-shot. Then went to place where smoke had been seen, and found spud & bits stepped on by boots, only worn by Kitkattas. Eaton on breed began to talk. Still a source of perpetual bad feeling among Indians. Another proof of Kitkatta guilt was earlier return of Kitkattas with two coffins, seen by Bella Bella chief. He thought they must have been in trouble because detascent: A little after Bella Coola Harry Davis was on boat & was told by Kitkatta of murder, not knowing of him being B.C. Kitkattas went to Indian agent, saying they were in fear of Rivers Inlet & Bella Coolas, & wanting him to send a peace delegation & bluff it out. Todd brought them to Rivers Inlet. & Gibson was surprised, first news of any retaliation, which had not been planned by Rivers Inlets. No proof, Kitkattas denied, & same in Bella Coola. Last year a breed married to Quatsina woman was hunting on island, found bones under log. Still a source of trouble up & down coast. Year before last they got word that (Chebisa) went to chief of (Quatsina), telling him of murder, & asking him to hush things up, & say that people drowned at sea. Word of this reached Bella Coola. (1)

Those ~~that~~ could get to canoes pushed off at once, leaving comrades stranded. Bs (chibisa) had a Bella Bella wife, & some BBs were in attacking party. In confusion at end of fight, the woman found opportunity of calling out, "husmata are you there?" N. being a great (2) husmata had beat it in canoe, but another Bella Bella answered in husmata, & she told him to wait, & how Kitkatla canoe into water, & she would steer paddles for him. They ~~were scared~~ prepared to wait ~~& bailed for dear life~~, & pushed canoe into water & drifted off. Perhaps 40 in party, helped by offshore wind & paddled with bits of wood etc. They got almost to island off Kitkatla when another canoe en route to help (chibisa) came up, fought, chased them ashore, & carried off canoe. In this party were 2 of J's F's uncles, Oni by, & F of Charlie Saunders. On island they still wrangled, split into small parties looking for yellow cedar to make canoes. Island had been burnt, & only 2 trees found suitable.(3) Those who found these trees, made canoes, & beat it, leaving rest of party again stranded. This left 7 men on island, including J's relatives. One of these said to others, "You are always boasting, now is chance to show your bravery, go & steal a canoe from village." Other said o.k, but if I fail, do not tell my brother. They were who had imitated husmata insisted on going. He used butcher-knife to load

shipped clothes, & with aid of board tried to swim up. Heard by dogs & retreated. J's ancestor who had originally intended to go, saw his return grabbed board & swam off. He saw a big celebration going on over beach, landed on beach & managed to mix in crowd, owing to mixture of aid from outside. He walked about & saw a canoe at end of village, formed a bunch going that way & left them as if to leak. Hid behind canoe, & when no one watching got it down to water, & paddled back to friends. No paddles, used wood. The friends hid for 2 days getting paddles etc, then came back by outside route. The two cedar canoes also got home, but first refugees in canoes did not know way, some got to Kitlope, thence overland to Kitlatt Kemshent, others got to Kitamat, where set on by Kitamats & only 5 escaped, one of these was uncle of Judas who had traded in interior & last them by valley & through interior to Bella Coola.

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① Thinks of first destination, Ekelchs'

② x'nuttl = name. Also a dirty boy man.

③ Thunder is ~~(sint)~~. sai utt. (Sint) appeared in (saintt).

④ ~~Spirit~~ on hands, rubbed him all over, starting with head, thus arms, then trunk & finally legs to feet. Ø its massage = skuu'pax ɬ m ~~ts~~ 'ɬ ɬ o lutz' ix = spit off hands.

⑤ He kept on & became (athloquila) but went on & became very powerful (athloquila).

⑥ Ulkatchs —— Bella Coola name = nu·katcs.